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THE PROLOGUE TO THE *RULE OF BENEDICT*

The Armenian Church with its own rich and ancient traditions has never been narrowly nationalistic in its theology. It has continued to add to its theological treasures important writings from other church bodies, an openness that was present also in the Middle Ages, when a number of Latin and Greek theological works were translated into Armenian.

One of the most important of the Armenian theologians immediately preceding the establishment of the Armenian kingdom in Cilicia was Nersēs of Lambron, now venerated as a Doctor of the Armenian Church. The shortness of his life [1152/3-1198] did not prevent him, however, from producing numerous important original theological works and a series of translations.¹ This brilliant young cleric was knowledgeable in Latin, Syriac, and Greek² and sought to use his language skills for the benefit of his own church.

Consecrated a bishop in 1175 at the age of twenty-one or twenty-two, he became a reformer within his church. He himself writes that in the year 1179,

... with a desire for the love of learning and discipline [and] walking to the monasteries which [are located] near the great city of Antioch on the mountain which is called Rāshandzir on the seashore, I marveled upon seeing the virtuous solitude and austerity of the Roman cenobitic monks who are now called Franks. And being charmed by unfamiliar matters, I asked a certain learned Greek monk named Basil, "From where [is] their great faithfulness for regulations, by which they are found today [to be] superior to yours and ours?" He answered, "From the blessed father Benedict, whose life the holy pope Gregory narrates." "And do you, perhaps, have this book?" I asked. He answered, "Yes." And he brought [it] before me. And being somewhat familiar with Greek letters, I read here and there, and it enkindled in me the desire for a translation of [this] sacred book.³

Thus having noted the strict and holy lives of the Benedictine monks living in Antioch in the monastery of St. Paul, he decided to translate

EDITOR'S NOTE: It is with deep sorrow to report that Fr. Ivan Havener died suddenly on April 24, 1988, at the age of forty-five.

the *Dialogues* of Gregory the Great, because they told of the life of St. Benedict, but probably owing to the length of that project, he did not do so immediately. Instead, he translated the *Rule of Benedict*, once again describing the circumstances surrounding the translation “... and I translated Benedict’s own regulation and constitution for monks directly from the Latin tongue in the Frank monastery of Holy Paul, which is in the city of Antioch, by means of one monk from them who was about my age [and] named Kilam [=William].”⁴ Evidently a short time later, but in a different place, Nersēs did, in fact, translate the *Dialogues* of Gregory the Great from the Greek version of Pope Zacharias [ca. 750], the last of the Greek popes of Rome.

A third document, the *Benedictine Monastic Constitution* of Berenger, was also translated by Nersēs, evidently at the same time as the *Rule of Benedict*, inasmuch as the *Constitution* was that used by the same Benedictine monastery in Antioch, and Nersēs perhaps makes reference to it in the quotation given above.⁵ Only Nersēs’ translation of this document has survived, since the original Latin text has been lost.

All three of these texts which are related in some way to Benedict or the Benedictine tradition are found together in one ancient manuscript (Erevan 4947) and in a copy of this very same manuscript now housed at the Mekhitarist monastery of San Lazzaro in Venice (San Lazzaro 678), but of these three texts only the *Monastic Constitution* of Berenger has been edited in its entirety. In 1880, the Mekhitarists of San Lazzaro published Nersēs’ Armenian translation together with a reconstructed Latin text.⁶ A little over a century later, in 1981, Book II of the *Dialogues* of Gregory which presents the life and deeds of Benedict was published by Pōghos Ananian, a Mekhitarist from the San Lazzaro community. The other three books of the *Dialogues* remain unedited. Oddly enough, the text that Nersēs probably felt was the most important, namely, the *Rule of Benedict*, remains unedited, except for a lengthy excerpt in two parts from chapter seven, “On Humility,” which appeared anonymously in the Armenian *Lives of the Fathers*, published in Constantinople in 1720,⁷ and chapter two, “Qualities of the Abbot,” which was published without title by the Venice Mekhitarists in their 1855 edition of the Armenian *Lives of the Fathers*.⁸

THE PROLOGUE TO THE RULE OF BENEDICT

In preparing an edition of the entire *Rule of Benedict* in the Armenian translation of Nersēs, the Prologue offers the best starting point, since more manuscripts of it are known than for any other part of the

Rule, and it provides a means for evaluating the reliability of the only known manuscript that contains the entire text of the *Rule*.

It may be premature to say that the Prologue was, in fact, the most popular part of the *Rule* among the Armenians, for possibly many parts of the *Rule* have not been identified as such in the manuscripts nor by those who have catalogued these manuscripts. For instance, I was able to discover and identify three excerpts from the *Rule* which are presented anonymously in the manuscripts and which escaped specific identification by the cataloguers.⁹ A penciled note in the margin of chapter two of the *Rule* in the manuscript San Lazzaro 678, fol. 193, indicates that the chapter is found among manuscripts of the *Lives of the Fathers*, but unfortunately no specific manuscript evidence is given.¹⁰ Until the full text of the *Rule* is published, the portions of it that appear anonymously in the manuscripts remain difficult to identify, and the result of this observation is that the publication of the entire *Rule* based on the known manuscript evidence will be provisory until all excerpts of the *Rule* have been identified and incorporated into a critical text. On the other hand, the manuscript evidence for the Prologue shows that the sole manuscript containing the entire *Rule* (Erevan 4947) is a very good witness.

The way that the Prologue has been transmitted in the manuscripts is an indication of how it was used by its readers. In several manuscripts it appears in collections of the *Lives of the Fathers* and in anthologies of patristic writings. In both instances, it seems that these manuscripts were used for the spiritual edification of the readers, that is, as spiritual reading.

There is no firm evidence that the *Rule of Benedict* was ever really used as the typicon of Armenian monastic communities. It has been pointed out by others¹¹ that the *Rule* is found mentioned in a couple of manuscripts of the Armenian *Rituale*, the *Mashtots*. In the manuscript San Lazzaro 1173 which prescribes the prayers and ritual for the blessing of an abbot or abbess, the new superior is given a copy of the *Rule*. But as a note at the bottom of the folio indicates, this is the practice of the Franks. Was this, then, merely a translation of a Latin rite for purposes of study by Armenians, or was this rite developed and/or translated because it was meant to be used by Armenian monks or nuns who had come under the influence of Latin practices? The question is not easily answered, because the translation of the *Rule* by Nersēs is by no means slavish. He has adapted and changed the text to better fit the idiom of his Armenian audience, and if he was interested in strengthening monastic discipline, as he himself has noted, then it may be that he intended the translation to be more than spiritual reading.¹²

This would not be, of course, the first instance of the assimilation of Latin practices into the Armenian Church of that period.

DESCRIPTIONS OF THE MANUSCRIPTS CONTAINING THE PROLOGUE¹³

*Erevan, Mashtots' Matenadaran 4947 (olim Ējmiatsin, Nor Zhogh. 219).*¹⁴

Paper; 13th century; ff. 198; mm. 250 × 160; full page, 25 lines; *bolorgir* script; scribe—Nersēs, Missionary (*Aṛak'el*); colophons of the scribe on ff. 25v, 89, 114, 132, 163 and elsewhere; owner—Hovhannēs, a royal brother (*ark'ayeghbayr*); cloth binding; condition—not good at the beginning nor especially at the end, where water stains have affected the text; the last part of the final text is missing and the concluding lines of a life of Gregory the Great on fol. 1 show that the manuscript was at one time at least one or two folios longer at the beginning; contents include the following: the *Dialogues* of Gregory the Great (translated into Armenian from the Greek version of Pope Zacharias), ff. 1-114; the *Rule of Benedict* (translated into Armenian from the Latin), ff. 114-163; and the *Benedictine Monastic Constitution* of Berenger (translated into Armenian from a now lost Latin original), ff. 163-198v. An important note by the translator of these works, Nersēs of Lambron, is found on ff. 1-2v appended to the anonymous (Greek) Prologue to Zacharias's version of the *Dialogues*; Prologue to the *Rule of Benedict* = ff. 114r-116r.

*Jerusalem, Armenian Patriarchate 300.*¹⁵

Bombyzine; 13th-14th century; pp. 750; mm. 260 × 190; full page, 32-33 lines; *bolorgir* script; scribe—Hanisuk Sarkawag; colophons of the scribe on pp. 52, 58, 126, 212, 487, 640, 710 (texts printed in catalogue, vol. 2, pp. 141-142); leather binding on boards; condition—in need of repair; the margins are worm-eaten; bottom border is damaged; writing—script is heavy and even; captions and capital letters partly in red, the remainder in black ink; the table on p. 1 is not original; contents are the *Lives of the Fathers* and the writings of Evagrius. Six chapters of the *Rule of Benedict* are given, in whole or in part, in addition to the Prologue; Prologue to the *Rule of Benedict* = pp. 600-602.

*Jerusalem, Armenian Patriarchate 1207.*¹⁶

Bombyzine; 13th-14th century; pp. 482; mm. 180 × 135; full page, 19 lines; *bolorgir* script; scribe—Tiratur Abeghay; colophons of the

scribe on pp. 46, 52, 92, 169, 473 (texts printed in catalogue, vol. 4, p. 339); owner—K'erovb, monk; embossed leather binding on boards, partly damaged; condition—not very good, damaged by moisture and humidity; writing—very clear and easy to read script, containing some normal abbreviations; captions, initial lines and occasional initial letters in red; the remainder in black ink; guard leaves of parchment (one at beginning and at end in angular *erkat'agir* script, dogmatic in contents); blank pages (two at the beginning, one at the end); contents are described as a dogmatic miscellany; the Prologue text is preceded and followed by excerpts from other patristic writers; the title of the Benedict excerpt and the first line of the text are given in red ink, the remainder of the text in black ink; Prologue to the *Rule of Benedict* = pp. 185-192.

*Berlin, Staatsbibliothek Preussischer Kulturbesitz, Or. Minut. 269.*¹⁷

Paper; A.D. 1619; ff. 389; quarto; two cols., each mm. 170 × 50; 25 lines; *bolorgir* script; scribe—Simēon; colophons of the scribe on ff. 358v-360 and fol. 389v (incomplete); condition—poor; many pages at the beginning, in the middle, and at the end are missing; the loose pages are placed in a cardboard case which has a leather back and leather side and front straps; the manuscript was written in New Julfa near Isfahan in Iran during the reign of Shah Abbas and during the patriarchate of Melk'isedek; contents are mostly lives and sayings of the fathers; there is also an appendix that relates the story of the son of a Roman king who voluntarily refused power; this is followed by some counsels of St. Nilus. The Prologue to the *Rule of Benedict* appears among the lives and sayings of the fathers and is followed, in turn, by a portion of a chapter of the *Rule*; Prologue to the *Rule of Benedict* = ff. 266v-268v.

*Erevan, Mashtots' Matenadaran 2236.*¹⁸

Paper; 17th century; ff. 464; mm. 205 × 155; full page, 24-25 lines; *nōtrgir/bolorgir* scripts; scribe and owner—Tēr Abraham; colophons of the scribe on ff. 110v, 160v, 457v; binder—Petros Halēpts'i; colophon of the binder on fol. 334; cloth binding; writing—fairly easy to read dark, bold script that is transitional between *bolorgir* and *nōtrgir*; contents are an anthology of texts, including among others some lives of the fathers and prayers; in a section on counsels or instructions, the Prologue to the *Rule of Benedict* appears together with excerpts from Hovhannēs Mandakuni, Amon, Ephraim, Nilus, and others; Prologue to the *Rule of Benedict* = ff. 196r-198r.

*Jerusalem, Armenian Patriarchate 2034.*¹⁹

Ordinary paper; 17th century; pp. 512; mm. 210 × 150; two cols. with red lines between them; 26 lines; *bolorgir* script; scribe—unknown; colophon of the scribe on pp. 234 col. 2, 260 col. 2, 334 col. 2 (text in catalogue, vol. 7, pp. 74-75); embossed leather binding on boards; condition—good, but here and there margins are worm-eaten; writing—ordinary abbreviations are used; captions and initial lines are in red, the remainder in black ink; guard leaves of parchment (two leaves at the beginning and at end, having some *erk'atagir* script in rusty ink, 2 cols.; part of a Gospel); contents are described as a miscellany, and the Benedict texts are surrounded by sayings and lives of other patristic writers; the title of the Benedict excerpt is given in red letters, the first three words of the text are given in purple, the next three in red, and the remainder in black ink; a portion of chapter seven of the *Rule of Benedict* immediately follows the Prologue; Prologue to the *Rule of Benedict* = pp. 81 col. 1 - 84 col. 2.

*Vienna, Bibliothek der Mechitaristen 307 (olim 127 A).*²⁰

Paper; A.D. 1754; ff. 20 + 2 guard leaves; mm. 195 × 130 (text mm. 150 × 75); full page, 26 lines; *nōtrgir* script; scribe an unknown Mekhitarist father; colophon of the scribe on fol. 19v; new binding; condition—good; blank are ff. 1rv, 19r, 20rv; paper is thin and unsmoothened; writing—captions and beginning initials written in modern cursive script with black ink; manuscript copied at the Benedictine monastery of San Giorgio Maggiore in Venice and came into the new collection in Vienna long before 1828; text of the colophon:

In the year of the Lord 1754, on the 14th of September, we copied these regulations of the holy Father Benedict according to two similarly worded exemplars which are found in the library of the monastery of San Giorgio of the Benedictine fathers; we copied one of these exemplars and noted down the variants of the second in the margins. But several chapters which are found in the original regulations of St. Benedict have not been translated, namely, the chapters 2, 3, 5, 7-19, 21-28, 31, 34, 37, 39-40, 44, 46, 48, 51-52, 54-56, 58-65, 71-72. But the translated chapters are 1, 4, 6, 20, 29, 30, 32, 33, 35, 36, 38, 41, 43, 45, 47, 49, 50, 53, 55, 66, 67-69, 70, 73.

A Venetian Mekhitarist manuscript (San Lazzaro 2077, fol. 21) relates that on September 3, 1801, a visit was made to San Giorgio to see the Armenian manuscripts of the *Rule of Benedict* that were housed there, in order to obtain some idea of their antiquity and date, but these manuscripts were nowhere to be found. It was

thought that they had been taken away by the French.²¹ An inquiry concerning the remains of the San Giorgio collection now at Padua and a look through the handwritten catalogue of the collection of the Armenian manuscripts at the Biblioteca Marciana in Venice revealed no trace of these manuscripts; presumably they are now lost; Prologue to the *Rule of Benedict* = pp. 1-5.

*Venice, San Lazzaro 678 (= Catalogue no. 305).*²²

Ordinary paper; A.D. 1849; ff. 236; mm. 360 × 227; full page, 38-42 lines; small modern cursive script; scribe—Fr. Nersēs V. Sargisian; writing—captions are in black and their lettering is larger than the rest of the text; binder—unknown; cloth and cardboard binding; blank pages on ff. 1, 2, 48, 94v, 146v, 235, 236; condition—binding is loose from frequent use and the margins are worn and crumbling (ff. 2, 223-236 are separated from the binding); manuscript entered the San Lazzaro collection probably between 1850 and 1852; contents are a miscellany of texts copied out by the Venice Mekhitarist Father Sargisian who traveled through historical Armenia between 1840 and 1850 in search of codices; places visited were Varag, Van, Ktuts', Lim, Aght'amar; ff. 153-219 were copied from an exemplar on the Island of Ktuts' in Lake Van in 1849 and is the same manuscript described above as Erevan, Mashtots' Matenadaran 4947. This San Lazzaro manuscript has been valuable to this study in two specific ways; (a) the copyist, except for minor orthographical differences, very faithfully reproduced the text, so that its readings have been able to supplement letters that cannot be seen on the microfilm of the Erevan manuscript; (b) the copyist understood what he was copying and therefore made the word divisions that were lacking in the original manuscript; Prologue to the *Rule of Benedict* = ff. 192v-193r.

*Venice, San Lazzaro 2824.*²³

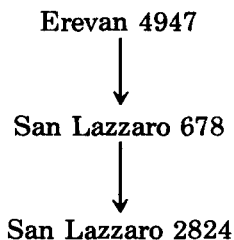
Paper; after A.D. 1849; mm. 300 × 205; full page; no complete consecutive numbering; variable number of lines; different scripts; cardboard binding; condition—very good; contents consist of a miscellany of different manuscripts of varying sizes. The *Rule of Benedict* appears first in the manuscript, is written on ordinary white tablet paper with blue lines, 33 lines, in a clear modern cursive script. The first 54 pages are numbered in the upper right hand corner (= recto) or upper left hand corner (= verso) in ordinary Arabic numerals; this is followed by 11 blank sheets of the same paper, since the text of the *Rule* remains unfinished; the text of the

Rule was copied directly from San Lazzaro 678, and its orthography agrees completely with that manuscript. No date of copying is given, and the scribe is unnamed. The script of this manuscript is larger and easier to read than the manuscript from which it was copied; it is sometimes useful, therefore, for deciphering words and letters that are not clear in the original, but it also contains more errors, usually of a minor nature; Prologue to the *Rule of Benedict* = pp. 1-3.

RELATION OF THE MANUSCRIPTS TO ONE ANOTHER

The manuscripts containing the Prologue of the *Rule of Benedict* in the Armenian translation of Nersēs of Lambron fall into three divisions, each of which is described below.

Both the oldest manuscript, Erevan 4947, and the two most recent manuscripts, namely, San Lazzaro 678 and San Lazzaro 2824, form a distinct group. These manuscripts have a direct relation to one another, since San Lazzaro 678 was copied directly from Erevan 4947 in 1849, and San Lazzaro 2824 was copied directly from San Lazzaro 678 sometime after 1849. In one sense the two San Lazzaro manuscripts are of no critical importance, because they did not affect the transmission of the text. On the other hand, they have proven helpful for this edition, supplementing the microfilm of Erevan 4947 which is not of high quality. I have had to rely, therefore, on the readings of these more recent manuscripts to supply what cannot be seen on the microfilm (usually one to three letters per line of text). Since San Lazzaro 678 is a near perfect transcription except for orthography and abbreviations (I found only one error in the Prologue), the readings of Erevan 4947 can be arrived at with relative certainty. The relationship of these three manuscripts can, therefore, be diagrammed as follows:



Another distinct group of manuscripts consists of five related texts: Jerusalem 300, Jerusalem 2034, Berlin 269, Jerusalem 1207, and Erevan 2236. Unlike the manuscripts in the first group which either reproduce the whole of the *Rule of Benedict* or a very large part of it, the five

manuscripts in this group either reproduce the Prologue alone or together with one to six chapters of the *Rule*. These five manuscripts belong together as a group because of the same significant textual omissions:

- | | | | |
|-----|-----|-----|------------------------|
| *n. | 72 | om. | պահողք այսմ պատուիրանի |
| n. | 113 | om. | եւ հնարս |
| n. | 121 | om. | զնոսա |

and the same wording and spelling in the following instances:

- | | | | | |
|----|-----|---------|-----|----------|
| n. | 64 | լինիցին | for | լինիցի |
| n. | 67 | աւասիկ | for | ահաւասիկ |
| n. | 142 | այնորիկ | for | այսորիկ |
| n. | 150 | add մեր | | |

Two of these five manuscripts are very closely related to each other: Jerusalem 1207 and Erevan 2236. They have several readings that are identical with each other; among these readings are, for example:

- | | | | | |
|-----|-------|--------------|--------|--------------|
| n. | 3 | կրաւնաւորացն | for | կրաւնաւորաց |
| n. | 20 | զաղօթքն | for | զաղաւթսն |
| n. | 21 | զբաղնաւք | for | զբաղանաւք |
| n. | 31 | պատրաստ | for | պատրաստեալ |
| n. | 47 | ասէ | for | խաւսի |
| n. | 49 | om. | եւ ասէ | |
| nn. | 69-70 | սիրեցեալ ենք | for | սիրեցեալք են |

Despite this very close relationship, it does not seem likely that Erevan 2236 (the more recent of the two) was dependent upon Jerusalem 1207, because the former does not contain all the readings of the latter and vice versa. Therefore, a common ancestor for these two manuscripts must be posited.

Another pair of manuscripts in this second group (Berlin 269 and Jerusalem 2034), both of relatively late dating, share these peculiarities:

- | | | | | |
|----|-----|------------------|-----|------------|
| n. | 3 | add աւգնէ Յիսուս | | |
| n. | 9 | բարոյ | for | բարւոյ |
| n. | 48 | պաշտանեայսն | for | պաշտանեայս |
| n. | 135 | գտունն | for | գտուն |
| n. | 165 | երկեւղ | for | երկիւղ |
| n. | 172 | add այժմ եւ միշտ | | |

Once again, because each of these two manuscripts has a number of readings not found in the other, neither is directly dependent upon the other, and we must posit a common ancestor for them, but one that

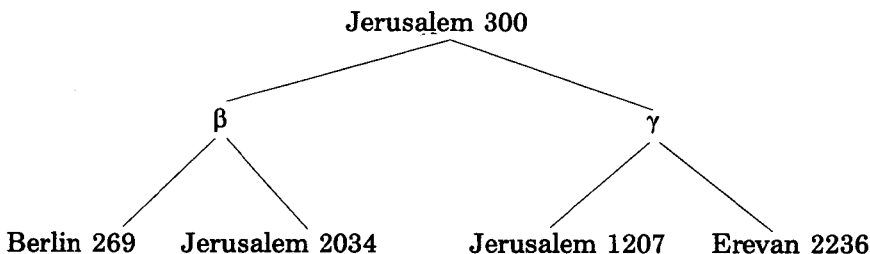
* Refers to notes (n.) and omissions (om.) in Nersēs' translation of the Prologue to the *Rule of Benedict*, below.

is different from that which we posited for Jerusalem 1207 and Erevan 2236. Therefore, we have at least two separate strands of manuscript transmission within this group.

Our last manuscript in this group of five, Jerusalem 300, is apparently the earliest in terms of dating and is the closest of the five to the readings of Erevan 4947. While it contains a few unique readings, these are mostly orthographically different or are slight spelling discrepancies:

n.	4	ռւնգն	for	ռւնկն
n.	13	զաշխարհ	for	զաշխարհս
n.	39	աւրստաւրէ	for	աւրլստաւրէ
n.	102	ժառանկաւորք	for	ժառանգաւորք
n.	144	կայեանս	for	կեանս
n.	159	զգեցոյց (?)	for	եցոյց

These readings are of such minor importance that they cannot rule out the possibility that Jerusalem 300 (or a text very similar to it) was the archetype for this division within the manuscript evidence; therefore, the relationship of this group of five manuscripts can be diagrammed as follows:



In this stemma, Jerusalem 300 = the archetype for this group; β = the common ancestor for Berlin 269 and Jerusalem 2034; γ = the common ancestor for Jerusalem 1207 and Erevan 2236.

The sole remaining manuscript that contains the Prologue is that of Vienna 307, and it forms the third division of our manuscript evidence. As noted earlier, it really represents the text of two manuscripts, both now lost. The copyist followed one text and noted variants from the other in the margins. How faithfully every variant has been noted down is a matter of question, since the text of Vienna 307 has many readings not found in either of the other two groups of manuscripts, but the copyist only notes a handful of variant readings in the margins.

It becomes a pivotal manuscript for establishing a critical text because it is not dependent upon the other two manuscript groups. On the one hand, Vienna 307 has none of the textual omissions and peculiar wording cited as characteristic for our second group of manuscripts; in this it agrees with the text of Erevan 4947, but on the other hand, it agrees with the second group over against Erevan 4947 in the following significant passages:

<u>Vienna 307 + Second Group</u>	<u>Erevan 4947 = First Group</u>
ԷԼ	n. 6 om.
քան զամենայն	n. 17 om.
սբ գիրն	n. 33 rev. գիրն սբ
հոգին սբ ասէ	n. 44 rev. ասէ հոգին սբ
ի	n. 57 om.
ԷԼ	n. 106 om.
_____	n. 109 add նս
իւր	n. 136 om.

Since Vienna 307 is not dependent upon the other two groups of manuscripts, where it agrees with one group over against the other, we probably have the original reading, despite the fact that the text of Vienna 307 has a number of eccentricities among its own readings. Where the other two groups agree with one another against Vienna 307, their reading is likewise to be preferred. The complete stemma, therefore, can be diagramed as it appears on page 46.

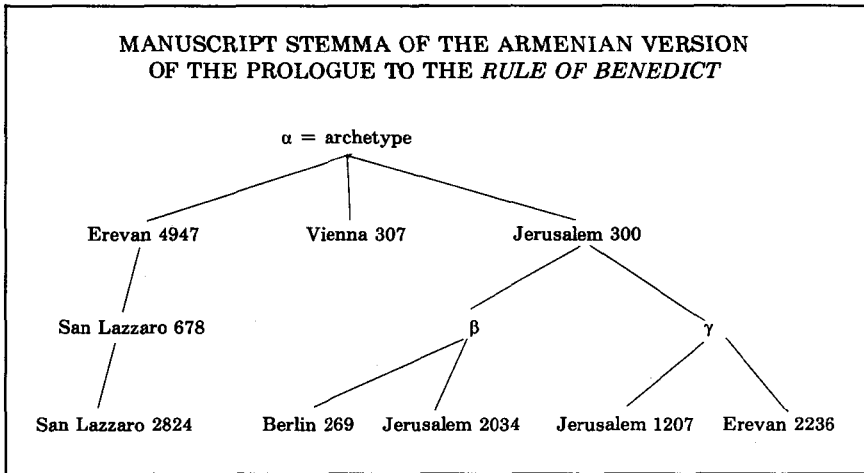
THE CRITICAL TEXT OF THE PROLOGUE

The Armenian text presented below is an attempt to reconstruct the archetype that gave rise to the extant manuscripts and is not a diplomatic edition. The oldest manuscript (Erevan) is used as the basis for the punctuation, but it should be noted that the punctuation of this manuscript sometimes betrays evidence of a later hand. In a few cases I have made changes in the punctuation, and these are noted in the apparatus of the Armenian text. The paragraphing and capitalization follow modern conventions, for, while the oldest manuscript uses uncial letters to begin some new sentences, the practice is not uniform. In this edition, therefore, uncials are used at the beginning of each sentence and for proper names. In the body of the text, but not in the notes, all abbreviations have been spelled out in full. The orthography follows that of Erevan 4947, but spellings that may denote dialects and pronunciation similarities are preserved among

the variant readings in the critical apparatus. On the other hand, these variant readings do not show when a later manuscript uses -օ- instead of -ու-, but proper account is taken of spelling differences such as *սրբա* and *սրբոյ* or *վերա* and *վերայ* (or *վր*). In the critical apparatus, the following abbreviations and terms are used:

- add = addition to the text
- Berlin = Berlin, Staatsbibliothek Preussischer Kulturbesitz
- Jer. = Jerusalem, Library of the Armenian Patriarchate
- om. = omission from the text
- rev. = reversed or inverted word order
- Venice = San Lazzaro, Mekhitarist Library
- Vienna = Mekhitarist Library
- Erevan = Erevan, Mashtots' Matenadaran

A literal English translation follows the Armenian text, together with notes on the scriptural quotations and allusions, as well as comments on the Latin text used by Nersēs.



**NOTE ON THE PROLOGUE TO THE *RULE OF BENEDICT*
IN OTHER ARMENIAN TRANSLATIONS**

The earliest extant translation of the *Rule of Benedict* into Armenian in addition to the version by Nersēs of Lambron goes back to the time of Mekhitar of Sebaste [1676-1749], the founder of the Mekhitarist Order.²⁴ Given the choice by Roman Church officials of following the *Rule of Basil*, of *Benedict*, or of *Augustine*, Mekhitar chose the *Rule*

of *Benedict* for his community, a precedent set earlier in 1688 by a community of Armenian nuns in Leopoli, Poland, who had modified the *Rule of Benedict* in accord with the Armenian rite.²⁵

Three manuscripts of the translation of the *Rule* used by Mekhitar have survived, two housed at the Mekhitarist library at San Lazzaro in Venice and a third at the Mekhitarist library in Vienna. According to S. Gemgemian, the first of the two Venice manuscripts omits the Prologue and begins, instead, immediately with chapter one of the *Rule*. The other manuscript, dated July 25, 1740, includes the Prologue which begins with the words:²⁶

Ունկնդիր լեր, ով որդեակ . . .

These are exactly the same words with which the Prologue begins in the Vienna Mekhitarist codex 2213:²⁷

Ունկնդիր լեր, ով որդեակ, պատուիրանաց վարդապետին, եւ խոնարհեցո զունկն սրտի քոյ զառազդեցութիւն գթածի Հօրն յօժարութեամբ ընկալ եւ գործունէաբար կատարեալ . . .

That this is the same text of the *Rule* as the two Venice manuscripts is confirmed by the incipit of chapter one which Gemgemian cites for the first manuscript and the introductory comments preceding the text of the *Rule* in the second manuscript.²⁸ These are found to coincide completely with the Vienna manuscript.

Although this Vienna manuscript is not dated, its cataloguer, Augustin L. Szekula, correctly assigned it to the eighteenth century. When he suggested, however, that the manuscript was written either in Venice or Trieste,²⁹ the existence of the two Venice manuscripts, which Szekula was apparently unaware of, points to the greater likelihood that Venice was the place of origin.

The existence of this new translation of the *Rule* raises the question why Mekhitar did not use the translation of Nersēs. While a definite answer eludes us, it may simply be the case that Mekhitar had no complete copy of Nersēs' translation at his disposal. The text of Mekhitar's version was already in existence by 1740,³⁰ but the Armenian manuscripts of the *Rule* in Nersēs' version preserved at the Abbey of San Giorgio in Venice were not copied by the Mekhitarists till 1754, and these manuscripts were not complete copies of the *Rule* in any case.³¹ Their presence at San Giorgio may not have been known to Mekhitar at the time he needed an Armenian translation of the *Rule*. The complete copy of the *Rule* in Nersēs' version, now housed at San Lazzaro, did not enter the collection there until 1850-1852,³² over a hundred years after Mekhitar's version had been set down.

Despite the existence of Mekhitar's version of the *Rule* and a copy of the San Giorgio manuscripts of parts of Nersēs' version within the manuscript collection in the Mekhitarist library in Vienna, a different complete translation of the *Rule*, codex 1629, was made sometime before 1842 in Vienna by an unknown Mekhitarist. Its Prologue begins with the following words:

Լուր որդեակ պատուիրանաց Վարդապետիդ, եւ խոնարհեցո զունկն սրտի քո, եւ ընկալ մտադիւր զխրատ գթած Հօրդ եւ գործով կատարեա... :

While this text is close to the printed edition that appeared in Vienna in 1842, it is not the same.³³

Finally, two printed Armenian translations of the *Rule of Benedict* have appeared. Both are new translations and both contain the Prologue.

The 1842 edition, published by the Vienna Mekhitarists, is a small volume [mm. 150 × 85, pp. 156], containing a translation of the *Rule*, together with an introduction and several tables.³⁴ The principal translator was the Mekhitarist Cherubinus Sbenian.³⁵ The beginning of the Prologue is rendered in the following fashion:³⁶

ԼՈՒՐ որդեակ, պատուիրանաց վարդապետի, եւ խոնարհեցո զլսելիս սրտի քո, եւ զյիշատակ յուշարար յաճախողութ հօր ախորժելով ընկալջիր եւ հաստատութեամբ կատարեա. զի յայն, յորմէ անհնազանդութեան դանդաղանօքն հեռացեալ մեկնեցար, հնազանդութեան վաստակովք անդրէն դառնայցես :

Nearly a century later, in 1928, the Venice Mekhitarists with Arsēn Ghazikian and Hovhan Awger as translators,³⁷ produced yet another version,³⁸ whose Prologue begins with these words:³⁹

Լուր, որդեակ, պատուիրանաց Վարդապետին, եւ խոնարհեցո՛ զունկն սրտի քո, եւ ընկալ յօժարութեամբ զխրատ Հօրն գթածի, եւ փութոյ պնդութեամբ ա՛րկ ի գործ. զի վաստակովք հնազանդութեան դարձցիս առ այն, յորմէ հեռացեալ էիր ծուլութեամբ անհնազանդութեան :

Apart from the Armenian version of the *Rule of Benedict* by Nersēs of Lambron, the four other Armenian translations now extant are all products of the Mekhitarist Order, reflecting their actual use of this Latin rule. The two oldest versions, like that of Nersēs, remain unedited.⁴⁰

NOTES

1. See the list of works and translations given by Boghos Levon Zekiyan, "Nersēs de Lambron," *Dictionnaire de spiritualité*, Vol. XI (Paris: Beauchesne, 1982), cols. 123-128.

2. Vahan Inglisian, "Die armenische Literatur," *Armenische und kaukasische Sprachen*, in *Handbuch der Orientalistik*, Erste Abteilung, Band 7, B. Spular, ed. (Leiden and Cologne: E. J. Brill, 1963), p. 195.

3. The text of these words of Nersēs is appended to his translation of the Greek Prologue to the *Dialogues* of Gregory the Great in a single manuscript, namely, Erevan 4947. The text has often been printed in Armenian and is easily accessible in G. Hovsep'ian, *Hishatakarank' Dzeragrats'*, Vol. I (Antilias: Tparan Kat'oghikosut'ean Hayots' Kilikioy, 1951), no. 218, cols. 478-479, and Gar. Zarbhanalian, *Catalogue des anciennes traductions arméniennes* (in Armenian) (Venice: Mkhit'arean Tparan, 1889), pp. 359-360. Portions of this text have appeared in Italian translation in the article of Sahag Gemgemian (= Sahak Chemchemian), "San Benedetto e la chiesa armena," *S. Benedetto e l'Oriente cristiano*, Pio Tamburrino, ed. (Novalesa: Tipolito Melli—Borgone de Susa [TO], 1981), pp. 257-259. This translation from the Armenian into English is my own.

4. See the preceding note.

5. It is unclear whether *karg ew zawrēns* refers to two separate works or to one and the same work. If the former is meant, then Berenger's text is also being referred to; if only the latter is meant, then only Benedict's *Rule* is being referred to.

6. Berenger, *Statutum Monasticum Benedictinum* (Venice: San Lazzaro, 1880). The Latin reconstruction can only be an approximation of the original, since Nersēs is often freely paraphrasing rather than providing a literal translation; see his translation of the Prologue to the *Rule of Benedict* as given here.

7. *Girk' or Koch'i Harants' Vark'* (Constantinople, 1720), pp. 355-358; this reference was identified by Gemgemian, p. 260.

8. *Vark' Srbots' Harants'*, vol. 1 (Venice: San Lazzaro, 1855), pp. 634-635. This text was identified by Bernard Outtier, "Un patericon arménien," *Le Muséon*, 84 (1971), 349. He asks whether it is the version of Nersēs of Lambron. It is.

9. The manuscript Jerusalem 300 contains several chapters of the *Rule*, but a portion of one chapter appears later on without any identification; Jerusalem 2034 contains one chapter after the Prologue, and the same is true for Berlin 269.

10. Gemgemian, p. 260; cf. also his revised and expanded article in Armenian, "Surb Benediktos ew Hayerē," *Bazmavep*, 139, 3-4 (1981), 403. This is probably the text printed in the 1855 edition of the *Lives of the Fathers* referred to above in n. 8.

11. H. S. Anasyan, *Haykakan Matenagitut'yun*, vol. 2 (Erevan: Haykakan SSH GA Hratarakch'ut'yun, 1976), col. 1464, pointed out a Mashtots' manuscript from Lvov-Stanislavov, catalogue no. 20 (42) (lost during World War II), and Gemgemian added a reference to another, namely, San Lazzaro 1173; cf. his "San Benedetto," p. 260, and his "Surb Benediktos," pp. 403-404, the latter naming both manuscripts. The thirteenth century Armenian historian Kirakos of Gandzak specifically names the *ōrinadrut'iwn srboyn Benedik'tosi* among the translations of Nersēs of Lambron; cf. his *Hamaiōt Patmut'iwn* (Venice: i tparani Mkhit'areants', 1865), p. 63. My thanks to Dr. Gabriele Winkler for drawing this reference to my attention.

12. Gemgemian notes that the *Mashtots'* codex San Lazzaro 1173 was a translation from the Latin but the rite was never widely used or perhaps not used at all by Armenian monastic communities; cf. his articles, "San Benedetto," p. 260, and "Surb Benediktos," p. 403.

13. Previous listings of the manuscripts of the *Rule of Benedict* were given by Nersēs Akinian, *Nerses von Lambron, Erzbischof von Tursus: Leben und Wirken nebst einer*

Genealogie der Pahlawunier und Hethumier von Lambron [in Armenian], in the series: *Nationalbibliothek*, Band 179 (Vienna: Mechitharisten-Buchdruckerei, 1956), pp. 284-286, and by Anasyan, vol. 2, cols. 1461-1464. These were repeated by Gemgemian, "San Benedetto," pp. 259-260, and supplemented in his "Surb Benediktos," pp. 402-404.

14. Ö. Eganyan, A. Zeyt'unyan, and P. Ant'abyan, *Ts'uts'ak Dzetagrats' Mashtots'i Anvan Matenadarani*, vol. 1 (Erevan: Haykakan SSR Gitut'yunneri Akademiyi Hratarakch'ut'yun, 1965), col. 1320. I have supplemented this catalogue information with my observations of a microfilm of the manuscript.

15. Norair Bogharian, *Grand Catalogue of St. James Manuscripts*, vol. 2 (in Armenian) (Jerusalem: Armenian Convent Printing Press, 1967), pp. 138-142. There is a misprint on p. 141 with regard to the *Rule of Benedict* material which should read "ëj 600" instead of "ëj 606." My thanks to Archbishop Bogharian for suggesting the approximate dating of this manuscript.

16. Norair Bogharian, *Grand Catalogue of St. James Manuscripts*, vol. 4 (in Armenian) (Jerusalem: Armenian Convent Printing Press, 1969), pp. 337-339. Again my gratitude to Archbishop Bogharian for suggesting the approximate dating of this manuscript.

17. N. Karamian, *Verzeichniss der armenischen Handschriften*, in *Die Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin*, Band 10 (Berlin: A. Asher & Co., 1888), no. 48, pp. 37-38. The manuscript is now housed in West Berlin.

18. Eganyan et al., vol. 1, col. 752.

19. Norair Bogharian, *Grand Catalogue of St. James Manuscripts*, vol. 7 (in Armenian) (Jerusalem: Armenian Convent Printing Press, 1974), pp. 72-75.

20. Jacobus Dashian, *Catalog der armenischen Handschriften in der Mechitharisten-Bibliothek zu Wien* (in German and Armenian) (Vienna: Mechitharisten-Buchdruckerei, 1895), p. 161 (in German), pp. 734-735 (in Armenian).

21. Gemgemian, "San Benedetto," p. 260, cites this manuscript and gives an Italian translation; cf. his "Surb Benediktos," p. 402, for the Armenian text.

22. Basile Sargisian, *Grande catalogue des manuscrits arméniens de la bibliothèque des PP. Mékhitaristes de St. Lazare*, vol. 2 (in Armenian) (Venice: Mekhitarist Press, 1924), cols. 1161-1174. It should be noted that the catalogue number of this manuscript (305) differs from the shelf number (678). Whenever reference is made to this manuscript here, the shelf number is used. A special word of thanks is due to Father Nersēs Der Nersesian, the librarian and current superior of the San Lazzaro community, for his most gracious assistance, especially in helping me to learn to read modern Armenian cursive script.

23. Gemgemian, "Surb Benediktos," p. 402 n. 4, first mentions this manuscript. The description given here is my own, based on examination of the manuscript at San Lazzaro.

24. See Inglisian, pp. 222-225.

25. Gemgemian, "San Benedetto," pp. 263-268, and "Surb Benediktos," pp. 405-409. Whether or not the *Rule of Benedict* was translated into Armenian by these nuns is unknown to me. There seems to be no extant manuscript evidence of such a translation.

26. Gemgemian, "Surb Benediktos," p. 409. He does not cite the manuscripts according to their library numbers nor does he provide a date for the first of these manuscripts. See also his "San Benedetto," pp. 268-269.

27. Augustin L. Szkula, *Katalog der armenischen Handschriften in der Mechitharisten-Bibliothek zu Wien*, Band 3 (in Armenian) (Vienna: Mechitharisten-Buchdruckerei, 1983), no. 2213, pp. 809-811.

28. Gemgemian, "San Benedetto," pp. 268-269, and "Surb Benediktos," p. 409.

29. Szkula, p. 809.

30. Gemgemian, "San Benedetto," p. 268, and "Surb Benediktos," p. 409.

31. Dashian, pp. 161, 735.

32. Sargisian, vol. 2, col. 1161.

33. Szekula, no. 1629, pp. 340-341. In an apparent reference to Vienna codex 2213, Dashian (pp. 161, 735) reports that owing to its complete obscurity, a different translation was felt to be necessary.

34. *Srboy Hörn Benediktosi Kanōnk' zor t'argmanēal ē ashakertats' metsi hörn Mkhit'aray* (Vienna: i vans pashtpan S. Astuatsatsni, 1842).

35. This information is provided by Jean D. Broekaert, *Bibliographie de la règle de St. Benoît. Éditions latines et traductions imprimées de 1489 à 1929*, vol. 2, in *Studia Anselmiana*, 78 (Rome: Editrice Anselmiana, 1980), no. 747, p. 591.

36. *Srboy Hörn Benediktosi Kanōnk'*, p. 1.

37. Gemgemian, "Surb Benediktos," p. 403.

38. *Kanon Srboy Hörn Benediktosi* (Venice: San Lazzaro Press, 1928). There is no introduction and the text consists of 108 pages. This edition of the *Rule of Benedict* is not listed by Broekaert, though it falls within the years 1489-1929 that are included in his survey in *Bibliographie de la règle de Saint Benoît*.

39. *Kanon Srboy Hörn Benediktosi*, p. 1.

40. I am preparing a critical edition of the entire *Rule of Benedict* in the version of Nersēs. A special word of thanks belongs to Dr. Gabriele Winkler who instructed me in Armenian and kindly looked through my text, offering several valuable suggestions.

NERSĒS' TRANSLATION OF THE PROLOGUE TO THE RULE OF BENEDICT

Սրբոյ՝ Հաւրն Բենեդիքտոսի՝ Սահման առաջին ընթացից կրանաւորաց:՝³

Ունկն՝ ղիք որդեակք խրատու հաւր ձեր:՝⁵ եւ՝ խոնարհեցուցէք զլսելիս՝⁷ սրտից ձերոց՝⁸ զհրամանս հաւր ձեր եւ առաջնորդի բարւոյ՝⁹ յաւժարութեամբ՝¹⁰ ընդունել եւ դառնալ ի հնազանդութիւնն՝¹¹ յորմէ անկաւ անհնազանդն:՝¹² Քեզ ասեմ, որ ախորժելով լսես զբանս. եթէ ոք կամի զաշխարհս՝¹³ առել՝ եւ զկամս մարմնոյ՝¹⁴ վասն՝¹⁵ Քրիստոսի՝ եւ ընդ ճանապարհս նորա եւ ընդ հրամանս՝¹⁶ զնալ՝ նախ քան զամենայն՝¹⁷ զհնազանդութենէ՝¹⁸ բուռն հարց [ց]է՝¹⁹ միամիտ սրտիւ:

Սկիզբն ամենայն առաքինութեան՝ զաղաւթսն՝²⁰ ստացիր առանց ձանձրանալոյ. եւ խնդրեա ի նմանէ աւգնութիւն, որ զմեզ իբրեւ զորդիս համարի. եւ մի զբաղանաւք՝²¹ խռովեցուցանել՝²² զսիրտ եւ զաղաւթիցն լոյս՝²³ նուաղեցուցանել.՝²⁴ այլ յամենայն ժամ, եւ առ ամենայն փորձութիւն հայել՝²⁵ յաւրենսն՝²⁶ Աստուծոյ.՝²⁷ որպէս զի մի ի խոստացեալ՝²⁸ բարեացն վրիպեսցուք.՝²⁹ ոչ միայն սիրել զԱստուած, այլ եւ երկնչել ի հանդերձեալ տանջանացն՝³⁰ զոր պատրաստեալ՝³¹ է յանցաւորաց:՝³²

Զարթիցուք, եւ պատրաստ լիցուք հանապազ, որպէս եւ ասէ մեզ սուրբ զիրն,՝³³ արդ ժամ է մեզ ի քնոյ՝³⁴ զարթնուլ: Բացցուք՝³⁵ զաչս մեր ի տեսանել զլոյսն՝³⁶ Աստուծոյ: Դիցուք զլսելիս մեր՝ ընդ բարիոք բարբառովն,՝³⁷ որ՝³⁸ աւրըստաւրէ՝³⁹ աղաղակէ եւ ասէ՝ այսաւր եթէ ձայնի նորա լուիցէ՝ մի խոստացուցանէք՝⁴⁰ զսիրտս՝⁴¹ ձեր: Եւ դարձեալ ասէ Քրիստոս՝⁴² որ ունի ականջս լսելոյ՝⁴³ լուիցէ զինչ հոգին սուրբ ասէ՝⁴⁴ առ եկեղեցիսս:՝⁴⁵ Եւ զ՞ինչ ասէ, փութա[յ]ցիք՝⁴⁶ մինչդեռ զլոյսն ընդ ձեզ ունիք, զի մի խաւար ձեզ տիրեսցէ. եւ դարձեալ խաւսի՝⁴⁷ Աստուած ընդ պաշտանեայս՝⁴⁸ իւր եւ ասէ,՝⁴⁹ եկայք որդեակք իմ եւ

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լուարուրէ ինձ եւ գերկիւղ⁵⁰ Տեառն ուսուցից ձեզ: Ո՞վ է մարդ որ կամի զկեանս եւ սիրէ զաւուրս իւր տեսանել ի բարութեան.⁵¹ եւ յորժամ լսես եւ ասես թէ ե՞ս, պատասխանէ քեզ⁵² թէ կամիս վայելել⁵³ ի ճշմարիտ եւ ի յաւիտենական կեանսն.⁵⁴ լռեցոյ⁵⁵ զլեզու քո ի չարութենէ, եւ զշրթունս⁵⁶ քո ի⁵⁷ խաւելոյ⁵⁸ զնենգութիւն.⁵⁹ խոտորեա ի չարէ եւ արա⁶⁰ զբարի.⁶¹ խնդրեա զխաղաղութիւն՝ եւ երթ զհետ նորա: Եթէ զայս գործէք.⁶² աչք իմ ի վերա[յ]⁶³ ձեր լինիցին⁶⁴ եւ ականջք իմ ի վերայ⁶⁵ աղաւթից ձերոց: Եւ մինչհե կարդացեալ իցէ ձեր՝ ասացից թէ⁶⁶ աշաւասիկ⁶⁷ եմ. տեսանե՞ս թէ որքան⁶⁸ սիրեցեալք⁶⁹ են⁷⁰ յԱստուծոյ⁷¹ պահողք այսմ պատուիրանի:⁷² Ո՞վ եղբարք⁷³ բարիք,⁷⁴ աշաւասիկ⁷⁵ առաջնորդէ ի յաւիտենական կեանսն այս պատուիրան՝ քան զոր⁷⁶ չիք ինչ փափագելի:⁷⁷

Յորժամ պնդեմք զգաւտիս⁷⁸ ընդ մէջս մեր՝ արդարութեամբ եւ ճշմարտութեամբ, եւ ամենայն առաքինութեամբք. եւ պատրաստիմք⁷⁹ գնալ ընդ⁸⁰ ճանապարհս աւետարանին խաղաղութեան⁸¹ ընդ որ տանի զմեզ⁸² Տէրն⁸³ մուծանել⁸⁴ յիւրն⁸⁵ արքայութիւն.⁸⁶ եւ ո՞ք են ժառանգակիցք⁸⁷ Քրիստոսի⁸⁸ յայնմ⁸⁹ ի⁹⁰ տաճարի⁹¹ եթէ ոչ⁹² փոյթքն յամենայն⁹³ առաքինութիւնս:⁹⁴ Եւ զայս ի⁹⁵ նոյն ինքն ի մարգարէէն⁹⁶ հարցեալ ուսանիմք: Տէր ո՞վ կացցէ ի խորանի քում ասէ,⁹⁷ կամ ո՞վ բնակեսցէ ի լեառն սուրբ քո: Լուր այսուհետեւ. եւ⁹⁸ զպատասխանին⁹⁹ եղբար՝¹⁰⁰ եւ ուսիր՝ ո՞ք են արքայութեանն¹⁰¹ ժառանգաւորք,¹⁰² որ գնա[յ]¹⁰³ ամբիծ¹⁰⁴ ասէ՝ գործէ զարդարութիւն, խաւսի զճշմարտութիւն ի սրտի իւրում. որ ոչ նենգաւորեաց¹⁰⁵ լեզուաւ իւրով. եւ¹⁰⁶ չար ընկերի իւրում նա¹⁰⁷ ոչ արար. նախատինս ի¹⁰⁸ մերձաւորաց՝¹⁰⁹ ոչ առնու.¹¹⁰ արհամարհեալ է առաջի նորա¹¹¹ չարագործն:¹¹² Որ զխորհուրդս չարին եւ հնարս¹¹³ ի բաց ընկենու ի սրտէն. եւ զսկիզբն չարութեանն¹¹⁴ աւգնականութեամբն Աստուծոյ արհամարհէ:¹¹⁵

Այլ եւ հետեւողքն¹¹⁶ այսմ ամենայն ի¹¹⁷ առաքինութեանց՝ պարտին ոչ ամբարտաւանել. քանզի առաքինութիւնն¹¹⁸ ոչ է նոցա, այլ շնորհացն¹¹⁹ Աստուծոյ.¹²⁰ որովք զաւրացուցանէ զնոսա¹²¹ Քրիստոս ի փառս անուանն¹²² իւրոյ, ըստ այնմ զոր հայցէ մարգարէն,¹²³ մի մեզ Տէր, մի մեզ այլ անուան քում տուր զփառս, եւ գրէ առաքեալն Պաւղոս՝ ոչ ես,¹²⁴ այլ շնորհքն¹²⁵ Աստուծոյ որ ընդ իս,¹²⁶ եւ դարձեալ ասէ¹²⁷ ինքն. որ պարծին¹²⁸ ի Տէր պարծեսցին:¹²⁹

Արդ որ յետ հասանելոյն ի չափ առաքինութեանն մնա¹³⁰ ընդ լծով¹³¹ խոնարհութեանն՝¹³² նա¹³³ է այն այրն զոր ասաց Քրիստոս յաւետարանին, իմաստունն¹³⁴ որ շինեաց զտունն¹³⁵ իւր¹³⁶ ի վերա[յ]¹³⁷ վիմի,¹³⁸ ի ջին անձրեւք, յարեան գետք, հնչեցին¹³⁹ հողմք,¹⁴⁰ հարին զտունն եւ ոչ կործանեցաւ, քանզի ի վերա[յ]¹⁴¹ վիմի հաստատեալ էր: Քանզի վասն այսորիկ¹⁴² յերկարիմք եղբարք¹⁴³ յայս կեանս,¹⁴⁴ որպէս զի զբարիս գործեսցուք:¹⁴⁵ Երկայնմտութիւնն¹⁴⁶ Աստուծոյ ասէ՝ զքեզ յապաշխարութիւն ածէ: Եւ ինքն ասէ Աստուած մարգարէին՝ ոչ կամիմ զմահ մեղաւորին, այլ զդառնալ¹⁴⁷ նորա¹⁴⁸ ի չար ճանապարհէն եւ

զկեալն: ¹⁴⁹ Վասն այսորիկ պարտ է մեզ սրբել զանճինս ¹⁵⁰ եւ զմարմինս ¹⁵¹ սրբոյ ¹⁵² հրամանին հնազանդութեամբ ¹⁵³ եւ տկարութեանս ¹⁵⁴ մերում աղաչել զԱստուած, զի շնորհաւք իւրովք ¹⁵⁵ աւգնական լիցի. եւ զաւրացուցէ: Վասն զի այսպէս լիցի մեզ զերծանել ի չարչարանաց դժոխոցն, եւ ի յաւիտեանական կեանսն ¹⁵⁶ մտանել. եւ ¹⁵⁷ սուրբ պատուիրան հրամանին Աստուծոյ զոր ¹⁵⁸ եցոյց ¹⁵⁹ մեզ՝ ոչ է դժուարին կամ ծանր, այլ դիւրին եւ ախորժելի: Նա ¹⁶⁰ թէ եւ ինչ սաստիկս ասէ՝ ¹⁶¹ ոչ ինչ այլ կարծեմ. ¹⁶² բայց զի զմեզ երկիւղիւն դաստիարակեսցէ:

Արդ ոչ է պարտ ի սաստկութենէն ¹⁶³ յանյուսութեան ¹⁶⁴ երկիւղ ¹⁶⁵ կորնչել. ¹⁶⁶ եւ ոչ քաղցրութեամբն՝ յանխորութիւն մեղաց ¹⁶⁷ թուանալ. այլ ամենայն սրտիւ եւ զաւրութեամբ սիրել զԱստուած, եւ ոչ խոտորել, ¹⁶⁸ յաւրինաց նորին յաջ կամ յահեակ: Զի թէ ինքն՝ վասն մեր մահու համբերեաց ¹⁶⁹ ապա եւ մեք վասն նորին պարտիմք համբերել ամենայն վշտաց. զի ժառանգաւորք ¹⁷⁰ լիցուք արքայութեան ¹⁷¹ նորա: ¹⁷²

NOTES TO NERSĒS' TRANSLATION OF THE PROLOGUE TO THE RULE OF BENEDICT

1. Սրբո Erevan 4947; Սրբոյն Jer. 2034.
2. Բենեդիկտոսի Vienna 307.
3. կրանաւորացն Jer. 1207, Erevan 2236; add աւգնէ Յիսուս Berlin 269, Jer. 2034.
4. Ունգն Jer. 300.
5. ձերոյ Jer. 1207, Erevan 2236.
6. Om. Erevan 4947.
7. զլեսելիս Erevan 4947.
8. Add եւ Berlin 269.
9. բարոյ Berlin 269, Jer. 2034.
10. յուժարութիւն Jer. 2034.
11. հնազանդութիւն Vienna 307, Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236.
12. անհնազանդն Jer. 2034.
13. զաշխարհ Jer. 300.
14. մարմնոյն Vienna 307; մարմնո Erevan 4947.
15. Add ի Vienna 307.
16. Add նորա Jer. 300, Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236 [?]-blotted.
17. Om. քան զամենայն Erevan 4947.
18. զհնազանդութեմէ Jer. 2034.
19. հարցէ all witnesses.
20. զաղօթս Vienna 307; զաղօթքն Jer. 1207, Erevan 2236.
21. զբաղնաւք Jer. 1207, Erevan 2236; զաղանաւք Jer. 2034.
22. խոռվեցուցաներ Erevan 4947.
23. լոյսն Vienna 307; զլոյս Jer. 1207; զլոյսն Erevan 2236.
24. նուաղուցանել Jer. 2034; punctuation of Erevan 4947 is not clear— either a *mijakēt* (written below the line) or nothing at all.
25. հաւի Erevan 4947, Berlin 269, Jer. 2034.
26. յօրինս Vienna 307.
27. Punctuation of Erevan 4947 has a *verjakēt*.

28. խոստեալ Jer. 2034.
29. վիրիպեսցուք Jer. 2034.
30. տանջանցն Erevan 4947.
31. պատրաստ Jer 1207, Erevan 2236.
32. յանցաւորացն Vienna 307, Jer. 1207, Erevan 2236.
33. Rev. գիրն սբ Erevan 4947.
34. քնո Erevan 4947, Berlin 269.
35. Բայցցուք Jer. 2034.
36. զլսիս Berlin 269.
37. բառբառով նր Jer. 2034.
38. Om. Jer. 2034.
39. աւրստարէ Jer. 300.
40. խստացուցէք Vienna 307, Jer 2034; խստացուցացէք variant Vienna 307.
41. ըզսիրտս Jer. 2034.
42. For քն read ար Erevan 2236; punctuation of Erevan 4947 not visible on microfilm.
43. լսելո Berlin 269.
44. Rev. ասէ հոգին սբ Erevan 4947.
45. եկեղեցիս Vienna 307, Jer. 2034.
46. փութացիք Erevan 4947, Jer. 300, Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236; փութասլիք Vienna 307.
47. For խաւսի read ասէ Jer. 1207, Erevan 2236.
48. պաշտանայս Erevan 4947, Jer. 1207; պաշտանեայսն Berlin 269, Jer. 2034.
49. Om. եւ ասէ Jer. 1207, Erevan 2236.
50. զերկեղ Jer. 1207, Berlin 269.
51. բարութի Berlin 269.
52. Punctuation of Erevan 4947 also has a *mijakēt* or *starakēt*.
53. վաելել Erevan 2236, Berlin 269.
54. կեանս Vienna 307; punctuation of Erevan 4947 also has a *mijakēt* or a *starakēt*.
55. լոեցո Vienna 307, Berlin 269, Jer. 2034.
56. չրթունս Berlin 269.
57. For ի read յի Vienna 307; om. Erevan 4947.
58. խաւսելո Berlin 269.
59. զնենկութի Erevan 4947; զնենկաւորութի variant Vienna 307.
60. արայ Jer. 2034.
61. Punctuation of Erevan 4947 not visible on microfilm.
62. գործիցէք Vienna 307, but the variant agrees with our text.
63. վերայ Vienna 307; վր Jer. 2034, Erevan 2236; վերա Erevan 4947, Jer. 300, Jer. 1207, Berlin 269.
64. լինիցի Erevan 4947, Vienna 307—grammatically incorrect.
65. վերա Jer. 300, Jer. 1207, Berlin 269; վր Jer. 2034, Erevan 2236.
66. For թէ read եթէ Jer. 300, Berlin 269, Jer. 2034.
67. աւասիկ Jer. 300, Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236.
68. For որքան read որչափ Vienna 307.
69. սիրեցեալք Jer. 2034; սիրեցեալ ենք Jer. 1207, Erevan 2236.
70. Om. Jer. 1207, Erevan 2236.
71. աջ Berlin 269, Jer. 1207, Erevan 2236.
72. Om. պահողք այսմ պատուիրանի Jer. 300, Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236.
73. եղբայր Jer. 1207, Erevan 2236; եղբայրք Jer. 2034.
74. Om. Venice 678, Venice 2824; բարի Jer. 1207, Erevan 2236.
75. ահափասիկ Erevan 4947; ահա Jer. 1207, Erevan 2236.

76. For զոր read զի Erevan 2236.
77. փափաքելի Vienna 307.
78. ըզգաւտիս Erevan 4947.
79. պատրաստեմք Jer. 300, Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236; պարտիմք variant Vienna 307.
80. For ընդ read ի Jer. 1207, Erevan 2236.
81. խաղաղութեամբ Vienna 307.
82. ըզմեզ Erevan 4947, Jer. 2034.
83. տր Jer. 300, Berlin 269, Jer. 2034, Jer. 1207.
84. մուծանէ Jer. 1207, Erevan 2236.
85. յիւր Vienna 307, Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236.
86. արքաութի Erevan 4947, Berlin 269; արքայութի Jer. 1207, Erevan 2236.
87. ժառանգակից Vienna 307.
88. Om. Jer. 2034; add ի Jer. 1207, Erevan 2236.
89. յայնմ Vienna 307.
90. Om. Jer. 1207.
91. տաճարին Erevan 4947.
92. Om. Jer. 1207.
93. յամեն [այն] Erevan 4947.
94. առաքինո[?] Erevan 4947; առաքինութիւն Vienna 307; this reading remains uncertain; punctuation of Erevan 4947 not visible on microfilm.
95. Om. Jer. 1207, Erevan 2236.
96. մարդարէն Jer. 1207, Erevan 2236.
97. Om. Vienna 307.
98. Om. Vienna 307.
99. պատասխանին Jer. 2034.
100. Punctuation of Erevan 4947 also has a *mijakēt*.
101. արքաութեն Berlin 269; արդարութեամբ Vienna 307.
102. ժառանգաւորք Jer. 300; rev. ժառանգաւորք արքայութեն Jer. 1207, Erevan 2236.
103. գնայ Vienna 307, Jer. 2034, Jer. 1207, Erevan 2236; գնա Erevan 4947, Jer. 300, Berlin 269.
104. անբիծ Erevan 4947.
105. նենգաւորաց Berlin 269.
106. Om. Erevan 4947.
107. Om. Vienna 307.
108. Om. Berlin 269.
109. Add նա Erevan 4947.
110. Add էլ Vienna 307.
111. Add աջ Vienna 307.
112. չարագործ Vienna 307.
113. զհնարս Vienna 307; om. եւ հնարս Jer. 300, Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236.
114. չարութեա ի Jer. 2034, Jer. 1207, Erevan 2236.
115. արհարհէ Jer. 1207 (corrected by later hand to agree with our text).
116. ողք Vienna 307.
117. Om. ամենայն ի Jer. 1207, Erevan 2236.
118. առաքինութիւն Vienna 307, Jer. 2034.
119. չնորհաց Vienna 307.
120. Punctuation of Erevan 4947 has a *verjakēt*.
121. Om. Jer. 300, Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236.
122. անուան Vienna 307, Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236.

123. *մարգարէս* Jer. 1207.
124. Add *ասէ* Erevan; reading of Berlin 269 is unclear.
125. *չնորչն* Jer. 300, Vienna 307.
126. For *ընդ իս* read *յիս* Jer. 1207, Erevan 2236.
127. For *ասէ* read *այս* Jer. 1207, Erevan 2236.
128. *պարծի* Vienna 307.
129. *պարծեցի* Jer. 300, Vienna 307; *պարծեցին* Berlin 269.
130. *մնայ* Vienna 307, Jer. 2034.
131. For *ընդ լծով* read *ի* Vienna 307.
132. *խոնարհութիւն* Jer. 2034; punctuation of Erevan 4947 also has a *mijakēt* or a *starakēt*.
133. *նայ* Jer. 2034, Jer. 1207, Erevan 2236.
134. *իմաստուն* Vienna 307.
135. *զտունն* Berlin 269, Jer. 2034.
136. Om. Erevan 4947.
137. *վերայ* Vienna 307; *վր* Jer. 2034, Erevan 2236; *վերա* Erevan 4947, Jer. 300, Berlin 269, Jer. 1207.
138. Punctuation of Erevan 4947 also has a *starakēt*.
139. *չնչեցին* Erevan 4947.
140. *հողմեք* Jer. 2034.
141. *վերայ* Vienna 307; *վր* Jer. 2034, Erevan 2236; *վերա* Erevan 4947, Jer. 300, Berlin 269, Jer. 1207.
142. *այնորիկ* Jer. 300, Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236.
143. *եղբայրք* Jer. 2034.
144. *կայեանս* Jer. 300; *կայանս* Vienna 307 but the variant reading agrees with our text; rev. *յայս կեանս եղբարք* Jer. 1207, Erevan 2236.
145. Add *զի* Jer. 1207; add. *քանզի* Erevan 2236.
146. *երկայնամտութիւն* Berlin 269, Jer. 1207, Erevan 2236; *երկայնամտութիւն* Vienna 307; *երկայնամտութի* Jer. 2034.
147. *զգառնալն* Jer. 1207, Erevan 2236; *զառնալ* Jer. 2034.
148. Om. Jer. 2034.
149. *զկալն* Vienna 307 but the variant agrees with our text.
150. Add *մեր* Jer. 300, Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236.
151. *զմարմին* Erevan 4947; *մարմինս* Jer. 2034.
152. *սրբոյ* Jer. 2034, Vienna 307 but variant agrees with our text.
153. Punctuation of Erevan 4947 not visible on microfilm.
154. *տկարութեան* Vienna 307.
155. *իւրով* Erevan 2236.
156. *կեանս* Jer. 2034.
157. For *եւ* read *զի* Jer. 1207, Erevan 2236.
158. *որ* Berlin 269, Jer. 2034, Jer. 1207, Erevan 2236; om. Jer. 300.
159. For *եցոյց* read *զգեցոյց* Jer. 300.
160. *նայ* Jer. 1207.
161. Punctuation of Erevan 4947 also has a *starakēt*.
162. *կարծեմք* Vienna 307.
163. *աստուկութեւն* Jer. 2034.
164. *անյուսուցի* Jer. 1207, Erevan 2236.
165. *ե[րկ]իւղ* Jer. 300; *երկիւղն* Vienna 307; *երկիւղիւ* Jer. 1207, Erevan 2236; *երկեւղ* Berlin 269, Jer. 2034.
166. *կորնչեւի* Jer. 1207, Erevan 2236.

167. *մեղացն* Vienna 307.
168. *խոտորիլ* Vienna 307.
169. Punctuation of Erevan 4947 also has a *starakēt*.
170. *ժառանգաւոր* Erevan 2236; *ժառանգաւորք* Jer. 300.
171. *արքաութն* Berlin 269.
172. *նորայ* Erevan 4947; *նր* Jer. 2034, Erevan 2236; punctuation of Erevan 4947 has a *mijakēt*; add *այժմ եւ միչտ* Berlin 269, Jer. 2034; *այժմ եւ միչտ եւ յաւի* Jer. 1207; *որ է օրհնել յաւիտեանս ամէն*: Erevan 2236.

TRANSLATION OF THE ARMENIAN TEXT

THE HOLY FATHER BENEDICT'S RULE OF THE FIRST STEPS FOR MONKS

Give ear, little sons, to the advice of your father and incline the ears of your hearts, readily to receive the commands of your father and good superior [cf. Prov. 4:20]¹ and to return to obedience after disobedience has occurred. I tell you, you who desiringly listen to [his] words, if anyone wishes to hate the world and the longings of the flesh for the sake of Christ and to walk along his paths and in [his] commands, he should out of [his] obedience above all thoroughly examine [himself] with a simple heart.

[This is] the beginning of all virtue: take hold of prayer without growing weary and request assistance from him who reckons us as sons, also in order not to alarm the heart with cares and [not] to dim the light of prayer, but to consider the precepts of God at every time and at every temptation, so that we might not turn away from the preferred benefits, not only to love God but also to be afraid of the future torment which is prepared for fugitives.

Let us awake and become always prepared, as also the Holy Scripture tells us, "Now is the time for us to awake from sleep" [Rom. 13:11].² Let us open our eyes unto seeing the light of God; let us put our ears under the good sound which daily calls out and says, "Today, if you would listen to his voice, do not harden your hearts" [Ps. 95(94):8].³ And again Christ says, "May he, who has ears for hearing, listen [cf. Matt. 11:15]⁴ to what the Holy Spirit says to the churches" [Rev. 2:7].⁵ And what does it say? "You should hurry while you have light with you, that darkness will not conquer you" [John 12:35];⁶ and again God speaks with his servants and says, "Come, my little sons, and listen to me, and I shall teach you the fear of the Lord. Who is the man who desires life and delights to see his days with goodness?" [Ps. 34(33):12-13].⁷ And when you hear and say, "[Is it] I?" he responds to you, "If you want to take pleasure in truth and in eternal life, 'let your tongue be silent from wickedness and your lips [be silent] to the trickery of speaking; turn aside from malice and do good, search for peace and follow its path' [Ps. 34(33):14-15];⁸ if you do this, my eyes will be on you and my ears [will be] on your prayers [cf. Ps. 34(33):16].⁹ 'And before your invocation will happen, I shall say,' [Isa. 65:24]¹⁰ 'behold here I am' " [Isa. 58:9];¹¹ do you see to what extent those who are loved by God [are] keepers of this command? Who [are] the good brothers? Behold, this command leads [them] to eternal life, since there is none more desirable than [this] one.

When we tie belts around our waists with justice and truth and all virtues, we also prepare ourselves to walk along the paths of the gospel of peace [cf. Eph. 6:14-15]¹² along which the Lord brings us to admit [us] into his kingdom [cf. 1 Thess. 2:12].¹³ And who are coheirs of Christ in that dwelling, if not the ones attentive to all the virtues? And we learn this in the very same way from the prophet who asks: "Lord, who will live in your tent?" He says, "Or who will dwell on your holy mountain?" [Ps. 15(14):1].¹⁴ Listen, therefore, also to the answer, brother, and learn. Who are heirs of the kingdom? "He who walks blamelessly," he says, "[who] does justice, speaks truth in his heart, who has not deceived [someone] with [his] tongue, and has not done evil to his companion; no scorn does he receive from the neighbors. He is disdainful of the evildoer before him" [Ps. 15(14):2-4].¹⁵ [he] who casts out from his heart the thoughts and ways of evil and with the help of God despises the beginning of malice.

But also those who follow all this by [their] virtues ought not to become haughty, for the virtue does not belong to them but to the grace of God, with which Christ renders them strong unto the glory of his name; accordingly, the prophet implores him, "Not to us, Lord, not to us, but to your name give the glory" [Ps. 115(113B):1],¹⁶ and the Apostle Paul writes, "Not I, but the grace of God which [is] with me" [1 Cor. 15:10],¹⁷ and again he himself says, "Let those who boast boast in the Lord" [2 Cor. 10:17].¹⁸

Now he who, after becoming mature in virtues, perseveres under the yoke of humility is that man whom Christ spoke of in the Gospel, "Wise [is] he who built his house on rock; rains fell, rivers rose, winds blew; they struck the house, but it was not demolished, since it had been built on rock" [Matt. 7:24-25].¹⁹ Brothers, since we, therefore, continue unto that life, to that end may we do good. "The patience of God," he says, "brings you to repentance" [Rom. 2:4].²⁰ And God himself says through the prophet, "I do not desire the death of the sinner but to convert him from the evil path and [him] being alive" [Ezek. 33:11].²¹ Therefore, it is necessary for us to consecrate [our] hearts and bodies through obedience to the holy command and to pray God for our infirmities, that he might become a helper and might sustain [us] with his grace. So, likewise, may it happen to us to escape from the harsh torments and to enter eternal life. And the holy precept of the injunction of God, which he made known to us, is not rough or heavy but easy and pleasant. Also, if he says something harsh, I do not consider [it] as any other thing, but that he might instruct us through fear.

Now it is neither allowed to destroy fear²² by the severity of hopelessness nor to slacken into indifference of sin through the mitiga-

tion [of the severity of hopelessness] but to love God with [one's] whole heart and power and not to swerve from his precepts to the right or the left. For if he himself endured death for our sake, then we ought also for his sake to endure all afflictions, that we may become heirs of his kingdom.

NOTES TO THE ENGLISH TRANSLATION OF THE ARMENIAN TEXT

1. As in the case of the Latin original, this is a biblical allusion—not a direct quotation. There are only two words in common between Nersēs' text and that of the Zohrapian biblical text: *unkn* and *ordeak*, the latter appearing in the plural in Nersēs' text; cf. also Prov. 1:8, 6:20 for similar content.

2. The wording coincides with the Zohrapian text but omits the word *isk*.

3. The wording of this text appears among the variants given by Zohrapian.

4. Although Nersēs is quoting Rev. 2:7 directly, the first part of this passage also appears in Matt. 11:15. The Zohrapian gospel text reads *units'i* instead of *uni*, but Pseudo-Gregory Stromata, 58, 7 and Chrysostom Isa., 300, 4 a fine cite the Matthean text exactly as the text of Nersēs reads. See Louis Leloir, *Citations du Nouveau Testament dans l'ancienne tradition arménienne*, tome I, A. *L'évangile de Matthieu, I-XII*, in *Corpus Scriptorum Christianorum Orientalium*, 283 (Louvain: Secrétariat du Corpus SCO, 1967), no. 454/2-3, p. 156.

5. The text agrees with Zohrapian, though Zohrapian has the reversed word order *asē hogin surb* and lacks the demonstrative pronoun *-s* on the end of *ekeghets'is*. The text of Erevan 1947 follows the word order of Zohrapian; cf. the critical apparatus to the Armenian text, no. 44.

6. Zohrapian reads *gnats'ek'* instead of *p'ut'ats'ik'* and *hasts'ē* instead of *sirests'ē*. The phrase *ēnd dzez* occurs earlier in the Zohrapian text and again in the following verse.

7. = Ps. 33:12-13 (Zohrapian). The words *ordeakk'im* agree with a variant given by Zohrapian, and the remainder of v. 12 agrees with the Zohrapian text except for an orthographical difference: *zerkewgh*. In v. 13 Zohrapian omits *ew* before *sirē*; otherwise, both texts agree.

8. = 33:14-15 (Zohrapian). The Zohrapian text begins *lřets'o . . . shrt'unk' k'o mi khosests'i* but otherwise agrees with Nersēs' wording. The variant cited by Zohrapian adds a *ew* before *shrt'unk'* and reads *khostests'in*. The text of Vienna 307 has been influenced by this biblical wording; see the critical apparatus of the Armenian text, nos. 55 and 57.

9. = allusion to Ps. 33:16 (Zohrapian) but is not a verbatim quotation. Several words are borrowed by Nersēs from this passage: *ach'k'*; *i veray* (twice), *akanjk'*; *aghōt'its'*.

10. Nersēs' text agrees with Zohrapian but omits *eghits'i* and has *dzer* instead of Zohrapian's *nots'a*.

11. Nersēs' text agrees with Zohrapian's variant reading but omits the word *haseal*.

12. Nersēs borrows six words from the biblical text, sometimes modifying the grammatical form. In so doing, however, he makes the biblical reference stronger than what Adalbert de Vogüé and Jean Neufville consider the more original Latin text of the *Rule* to have been: *Succinctis ergo fide vel observantia bonorum actuum lumbis nostris, per ducatum evangelii pergamus itinera eius. . .* The strong biblical allusion of Nersēs agrees more closely to another family of Latin manuscripts of the *Rule* which de Vogüé

designates the "interpolated" text: *Succinctis ergo fidei vel observantiae bonorum actuum lumbis nostris et calciatis [sic!] in praeparatione evangelii pacis pedibus pergamus itinera [sic!] eius . . .*; see Adalbert de Vogüé and Jean Neufville, *La règle de saint Benoît*, tome 1, in *Sources Chrétiennes*, 181 (Paris: Les Éditions du Cerf, 1972), p. 418 (also n. 21) and p. 422 n. 40. We must not conclude too hastily from this, however, that we have identified the form of the Latin text used by Nersēs. The reason for caution is that the "interpolated" Latin text has a shorter, truncated version of the ending of the Prologue, whereas the Prologue text of Nersēs clearly follows the longer, more ancient form of the Latin text. It seems likely, then, that either Nersēs had the older Latin text and only by chance used some of the same wording found in the "interpolated" Latin text—Nersēs does, in fact, cite more of the Ephesians passage than does the "interpolated" text—or Nersēs was translating from a form of the Latin text that was itself a conflation of the more ancient Latin tradition with that of the "interpolated" Latin text. A definitive answer must await a thorough comparison of the complete text of Nersēs' translation of the *Rule* with the Latin textual traditions.

13. The Latin text bears a closer resemblance to this biblical reference than does Nersēs' version. Only three words are held in common by the texts of Zohrapian and Nersēs: *och . . . yiwr[n] ark'ayut'iw[n]*.

14. = Ps. 14:1 (Zohrapian).

15. = Ps. 14:2-3 (Zohrapian), but Zohrapian reads *gnay anbits* and has *na* before *och' atnu*. The text of Erevan 4947 agrees especially closely with the Zohrapian text; cf. nos. 104 and 109 in the critical apparatus to the Armenian text.

16. = Ps. 113:1 (second series of verse numbers) (Zohrapian).

17. Nersēs' text is the same as Zohrapian's but lacks *anet'ē* after the *och'*.

18. Nersēs' text diverges slightly from Zohrapian's *partsits'in . . . partsests'i* and the variant reading *partsi . . . partsests'i*.

19. The primary difference between Nersēs' text and that of Zohrapian is the verbs *khaghats'in* and *bakhets'in*, which Nersēs replaces with the two parallel verbs in the Zohrapian text of Matt. 7:27: *yartean* and *harin*. While *yartean* is also found in Matt. 7:25 in Chrys. Eph., 678/8, Chrys. Matt., 383, 27, and Chrys. Isa., 199/18, the *harin* reading does not occur in these same sources; see Leloir, nos. 276 and 278/1-2, pp. 100-101. It seems, therefore, that Nersēs has at least to some degree confused v. 25 with v. 27 in this citation. For comments on the Chrysostom variants, see S. Lyonnet, *Les origines de la version arménienne et le Diatessaron*, in *Biblica et Orientalia*, 13 (Rome: Pontifical Biblical Institute, 1950), pp. 108, 212.

20. Nersēs loosely cites the first part of the biblical text when compared with Zohrapian's *zerkaynmtut'eambn arhamarhuts'es. ch'gitits'es zi k'aghts'rut'iwonn astutsoy . . .* The remainder is the same in both texts.

21. Nersēs' text varies considerably from Zohrapian's *och' kamim zmah amparshthin, orpēs zdaīnal amparshthin i ch'ar chanaparhē*.

22. Literally, "that fear be destroyed."